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John Ryland D. D.

Ἡ ἀγαπή τοῦ Χριστοῦ ἡμᾶς. 2. Cor. V. 14.

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BIOGRAPHY.

MEMOIR OF THE LATE REV. JOHN RYLAND, D. D.

IT has often been remarked that the lives of men who have been principally occupied in the study and the pulpit, furnish but scanty materials for the biographer, and supply very little to awaken interest or gratify curiosity. While the truth of this remark must generally be admitted, it would prove that we little understood the most valuable ends of biography, if, on this account, eminent and holy men were suffered to descend to the grave without some tribute to their memory—some grateful record to the honour of that grace which made them what they were. In the case of the venerable saint whose likeness appears in our present number, this duty has in part been discharged, as our readers are aware, in the admirable discourse delivered on the occasion of his decease, by the Rev. Robert Hall; and we shall now proceed to relate such farther particulars, respecting our deceased friend, as have come to our knowledge, fully persuaded, that however defective the account may be, it will be

perused with affectionate interest by many to whom, for his great Master's sake, the subject of our narrative was justly dear.

The late Dr. Ryland had the honour of descending from a family, who, through several generations, were eminent for piety. His great-grandfather, John Ryland, lived at Hinton on the Green, Warwickshire, and was a member of the Baptist Church at Alcester, now under the pastoral care of the Rev. Joseph Price. His son Joseph Ryland, resided near Stow on the Wold, Gloucestershire, and married Freelove Collett, a most excellent woman, whose family were highly esteemed among the Dissenters in that part of the kingdom. *Their* son, John (the father of the Doctor) was born in 1723. His earlier days were spent in folly and sin, but he became the subject of a saving change about the eighteenth year of his age, and joined the church at Bourton on the water, of which the venerable Benjamin Beddome was then pastor. As it was soon dis-

covered that he possessed talents for public usefulness, he was placed under the tuition of the reverend and learned Bernard Foskett, at that time President of the academy at Bristol, and pursued his studies there with great diligence and success. On leaving the academy, he supplied the church at Warwick, then destitute, and after preaching to them for about four years, was ordained their pastor on the 26th of July, 1750. From thence, he removed to Northampton, October, 1759, where he was very useful, for many years, as a pastor and instructor of youth ; till, in the year 1786, he resigned to his son, who had for some time been associated with him, in the pastoral office, the whole care of the church, and retired to Enfield, near London, where he expired, rejoicing in his Saviour, July 24th, 1792, in the 69th year of his age.

Soon after Mr. Ryland's ordination at Warwick, he married Elizabeth, the only child of Mr. Samuel Frith, of that town. They had five children, one of whom died young: the rest were all spared to reach the decline of life, though one only now survives—the Hon. Herman Witsius Ryland, who went to Canada many years since as Secretary to the Governor, Lord Dartmouth, and is now a Member of the Upper House of Legislature in that province.

Of this family, John was the eldest. He was born January 29th, 1753, in the parsonage-house, belonging to the great Church in Warwick, which his father had taken of the rector, Dr. Tate. Before he could speak, he had been taught to distinguish all the letters of the alphabet, by the assiduity of his nurse, who used to take him into the church-yard, and point them out on the tomb-stones ; and from his earliest childhood, he preferred reading to play. This disposition was so promptly and

successfully cultivated by his father, that, when only five years old, he read the 23d Psalm in Hebrew to the celebrated Hervey ; and, besides making considerable progress in Latin and French, had gone through the Greek Testament before he completed his ninth year. Thus early did he lay the foundation of that familiar and critical acquaintance with the originals of the Sacred Volume, which was, through a long succession of years, a source of so much pleasure to himself and instruction to other. It may, however, be reasonably questioned, whether such close application to study at so tender an age did not materially repress that natural vigour and buoyancy of spirits, a portion of which, in youth, seems essential to the developement of decision and fortitude in after-life.

While Mr. Ryland was witnessing with pleasure the rapid progress of his son in the various branches of a liberal education, he was favoured to observe in him,—that which would fill his heart with far greater delight—the symptoms of genuine piety. About his thirteenth year he became deeply impressed with religious concern, and on the 13th September, 1767, was baptized on a profession of faith, by his father, in the river Nen. Mr. Joseph Dent, afterwards his brother-in-law, and Mr. William Button, then a pupil of Mr. Ryland's, and subsequently pastor of the Baptist Church in Dean Street, Southwark, were baptized at the same time. The latter of these good men finished his course a few years since ; but Mr. Dent remains an honourable member and esteemed deacon of the Church at Northampton to this day.

Soon after his baptism, young Mr. Ryland was induced to address his father's pupils on the momentous truths of religion ; and after he had continued this practice for some time, it led, by a

natural and easy gradation, to the exercise of his ministerial gifts in a more public way. His first probationary sermon before the church was delivered May 3, 1770, from Jeremiah xxxi. 9. From this period he continued for several years, assisting his father in the pulpit as well as in the school-room, and zealously engaged in proclaiming the gospel in the villages round Northampton, where his labours are still remembered with grateful respect. In 1781, he was called to the office of co-pastor; and on the removal of his father, five years after, to the neighbourhood of the metropolis, the entire care of that large church and congregation devolved upon him. In this important station he continued, till the voice of Providence summoned him to a sphere of still greater usefulness, in which he was destined long to continue, a blessing of no small value to the churches, and to the world. As to the manner in which he conducted himself during his residence at Northampton, many yet living can testify *how holily and justly, and unblameably he behaved himself among them.* Few men, entering so early into the ministry, have exemplified more fully the parental admonition of the apostle to his beloved Timothy, *Let no man despise thy youth: but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.*

At the commencement of his religious course, Mr. Ryland was much attached to the writings of John Brine, who had been the personal friend of his father, and he adopted the views of that eminent man on what was currently styled *the Modern Question*; but several years before he assumed the pastoral office, he saw reason to alter his sentiments on this much-controverted point, and ever after maintained, with the fullest

conviction of their scriptural authority, those views on that subject, so clearly laid down in the works of his reverend friend Andrew Fuller. For the light which had enabled him to explore this province of theological truth, he was indebted, instrumentally, to the writings of the justly celebrated Jonathan Edwards, and others of that class, with which he became acquainted about the year 1775. It is generally known that a thorough congeniality of sentiment on these topics did much towards cementing that cordial union which subsisted so long between Ryland, Sutcliff, and Fuller; and which led them, after several years of intimacy, to combine in founding the "Particular Baptist Society for propagating the Gospel among the Heathen"—an enterprise which will ever shed an imperishable glory upon their names.

William Carey, of whom we are now naturally reminded, had been baptized by Mr. Ryland, in the river Nen, in the year 1783, soon after the latter had become the colleague of his father. This young man, then 21 years of age, was at that time labouring to procure a scanty livelihood as a journeyman shoemaker. About four years afterwards, he was chosen pastor of the church at Moulton, near Northampton, where his zealous labours so enlarged the congregation, that it became necessary to erect a more commodious place of worship. As his people could raise their pastor only £10 or £11 per annum, it was requisite to collect for their meeting elsewhere; and while at Birmingham on this errand, Mr. Carey could not refrain from conversing on the state of the heathen, and the importance and practicability of sending them the gospel. A generous friend in that town, who is yet living, struck with the information Mr. Carey had acquir-

ed, and the ardour he displayed on the subject, urged him to prepare his thoughts for publication, accompanying the request with an offer of ten pounds towards the expense. On his return home. Mr. Carey met his three friends, Fuller, Sutcliff, and Ryland at Northampton, and communicated to them what had passed. He importuned one of them to undertake the publication in his stead; but as they severally declined it, he fulfilled the task himself soon after by sending his "Enquiry" to the press; which being followed up by the sermons of Sutcliff and Fuller at Clipston, in April 1791, and the Circular Letter to the Northamptonshire Association, 'on Godly Zeal,' by Mr. Ryland, in the succeeding year, issued in the formation of the society at Kettering, Oct. 2, 1792.

Scarcely had Mr. (now Dr.) Ryland assisted in laying the foundation of the Baptist Mission, ere he was called to a distant part of the kingdom, and fixed, for the remainder of his life, in the precise spot where he could most effectually serve the Society: not merely by exerting his influence through a wide and most respectable circle, but by infusing a portion of his own spirit into the rising generation of our ministers, and thus providing, in the surest manner, for its perpetuity and extension.

Dr. Caleb Evans, the amiable and excellent pastor of the church in the Broadmead, Bristol, and President of the Baptist academy in that city, had been removed by death in August, 1791, and the attention of his bereaved friends was soon directed towards Northampton for a successor. In compliance with their solicitations, Dr. Ryland paid them a visit for a month at Christmas, 1792, and after a painful struggle, such as many a conscientious and honourable mind has been called, on a similar occa-

sion, to endure, between long cherished attachments and a sense of duty, he yielded to their unanimous invitation, and removed, with his family, to Bristol, in December, 1793. A public service, recognizing his union with the church at Broadmead, was held on the 15th of May following, in which Messrs. Francis of Horsley, Kingdon of Frome, Clarke of Exeter, and Tommas of the Pithay—men all venerable and beloved in their day, but long since gathered to their fathers, took part. One minister only survives, (Rev. J. Hughes M. A. of Battersea,) who united in that service, and for him it was reserved to attend the funeral solemnity of his venerable friend in the place where, more than thirty years before, he had solemnly implored the divine benediction on the commencement of his labours.

A few months after Dr. Ryland fixed his residence at Bristol, he received the first letters which had arrived from Carey and Thomas in Bengal, and the intelligence they contained was so cheering, that he longed to communicate it as widely as possible. The Rev. David Bogue of Gosport, and—Steven, then of London, being at that time supplying at the Tabernacle, were invited to meet a few friends at the Doctor's house on this interesting occasion; and when, after uniting in prayer and praise, these worthy ministers returned to their lodgings, they mutually expressed their desires to set on foot a Missionary Society among their connexions likewise. About the same time, Dr. Edward Williams, then of Birmingham, and other pædobaptist ministers of that district, were imbibing a similar spirit; and the result of these concurrent trains of thought and feeling was one in which ages unborn will have to rejoice—the establishment of the London Missionary Society in September, 1795.

The new connexions, among whom Dr. Ryland was now brought, welcomed him with a cordial respect, which soon ripened into genuine affection; and though all his ministering brethren in the West were not prepared at once fully to subscribe to his views of divine truth, they rejoiced to listen to one, who combined with so many claims to their deference, such meekness and gentleness as proved him to be unconscious of them all. He preached at the first Western Association held after his settlement at Bristol, and on several other public occasions in the same year. The ascendancy at first obtained without design, was ever afterwards preserved without effort; and probably there never has been an individual, exercising so long such extensive influence, who more completely escaped the imputation of an imperious and dogmatical spirit.

When Dr. Ryland succeeded to the president's chair, the academy at Bristol was the only institution of the kind in the denomination to which he belonged; and the incessant occupation and correspondence connected with this office, together with his pastoral duties to the church at Broadmead, required a closeness and intensity of application to which few men would have been equal. But he was favoured, till nearly the close of life, with almost uninterrupted health; and his habitual temperance and early rising, combined with unusual facility in the use of the pen, enabled him, in addition to the avocations already named, to prepare much for the press. Besides thirty-four publications of merit, he was a frequent contributor, for nearly half a century, to successive periodical publications intended to promote the cause of evangelical religion; and manuscripts, to a considerable extent, on a variety of theological sub-

jects, are dispersed among his numerous friends and correspondents. His productions, though not characterized by elevation of style or elegance of composition, uniformly breathe a devotional and benevolent spirit; and are marked by a certain earnestness of manner strongly indicating that their author deeply felt the importance of the sentiments he advocates; and, without the least anxiety to secure the admiration of his readers, aimed only to promote their spiritual welfare. Towards opponents his candour was remarkable; and in his work on baptism, he has furnished an example of the mode of treating that much contested subject, which all future controversialists would do well to follow. Good men of all denominations he cordially loved; and maintained, for many years, an extensive correspondence with eminent divines of different communions both in Great Britain and America. Among these we may specify the names of Toplady, Scott and Newton—Dr. Erskine of Edinburgh—and Drs. Jonathan Edwards, Hopkins, West, and Dwight, in the United States. All these excellent men had entered the heavenly rest before him. How delightful is the thought that they are now together enjoying the fullness of that love and perfection of that knowledge, which, while on earth, they could only begin to taste and comprehend!

Dr. Ryland was assisted, in the labours of the academy, successively by the Rev. Joseph Hughes, M. A.; Rev. Henry Page, M. A. now of Worcester; and the Rev. T. S. Crisp, who, since the decease of his venerable colleague, has been unanimously elected president in his room. The number of students who enjoyed the benefit of the Doctor's instruction and example we have not been able to ascertain; but about 120 are now living dispersed through our

churches at home, and occupying Missionary stations abroad, who were educated under his care. As one proof of the filial veneration in which he was held by his students, it may be stated that he was called to preach ordination sermons more frequently than, perhaps, any other dissenting minister of his time. The number of charges he had delivered on these occasions amounted to seventy-seven ; and they would doubtless have been many more had it been possible for him to comply with every request of that nature.

The active part taken by our deceased friend in forming and conducting the Baptist Missionary Society has already been noticed ; but in 1815, on the death of Mr. Fuller, who had most ably sustained the office of secretary to that Institution from its commencement, he was called to take a still more prominent share in its management. At a meeting of the Society held at Luton soon after, the Dr. was unanimously solicited to assume the office recently become vacant ; but as he was then upwards of sixty years of age, and had so much other public business on his hands, it was evident that some coadjutor must be found to share the burden with him. Accordingly, the late Rev. James Hinton, M. A. of Oxford, was called to fill this post, at the annual meeting held at Northampton in the following October, and discharged its duties with equal zeal and ability for the two succeeding years, at the close of which he was compelled, by the pressure of other engagements and declining health, to resign his office. From that period, to the day of his death, the Dr. continued to hold the secretaryship in conjunction with the individual who is now called upon to pay a willing tribute to his memory, and to own how much he feels himself indebted to his paternal

kindness and instructive example.

The sentiments entertained by the Committee of the Society towards the venerable subject of this memoir, may be gathered from the following record, entered on their minutes when his decease was officially announced :

RESOLVED, That the Committee, while recording their unfeigned sorrow for the loss they have sustained, by the removal of their late beloved and revered friend and coadjutor, desire also to bless God for the part he was so long permitted to take in the affairs of this Institution, which, in a great degree, may be said to have originated in his faith and zeal. They gratefully remember that he intimately shared in all the difficulties and anxieties of the undertaking from its very commencement—proved its consistent, affectionate, and successful advocate to his dying day—and since the decease of the venerable Fuller, has materially promoted its interests in the arduous and responsible post of Secretary to the Society. They reflect with pleasing interest, on the Missionaries who, under his paternal instructions, have been trained for honourable service abroad ; and on the greater number of ministering brethren, who, taught by his holy example to feel for the general interests of the Saviour's kingdom, have become the zealous and efficient supporters of the cause at home ; but while, by all these considerations, they are reminded of the greatness of their loss, they desire to exercise unshaken faith in Him who raised up their departed friend and his first associates in the work, for the continued supply of those gifts and graces which are necessary to carry forward those operations so happily begun.

For an accurate delineation of the character of Dr. Ryland, we are compelled, by our limits, to

refer to the funeral sermon already mentioned ; from which we with great pleasure make the following extract :

“ If, as a preacher, he never attained the highest summit of popularity, he was always heard with attention. His ministry was replete with instruction, and not unfrequently accompanied with an unction which rendered it irresistible. As he possessed none of those graces of elocution and manner which secure superficial applause, he was always most esteemed by those who heard him the oftenest ; and his stated hearers rarely if ever wished to exchange the voice of their pastor for that of a stranger. His address was such as produced an instantaneous conviction of his sincerity. It displayed, even to the most superficial observer, a mind infinitely above being actuated by the lust of applause ; a spirit deeply imbued with a sense of eternal realities, and ready to pour itself forth as a libation on the sacrifice of the faith and obedience of his converts. The effect of his discourses, excellent as they were in themselves, was prodigiously heightened by the veneration universally felt for his character, and the just and high estimation entertained of his piety. Piety, indeed, was his distinguished characteristic, which he possessed to a degree that raised him inconceivably above the level of ordinary Christians. Devotion appeared to be the principal element of his being : it was next to impossible to converse with him without perceiving how entirely it pervaded his mind, and imparted to his whole deportment an air of purity, innocence, and sanctity, difficult for words to express. His piety did not display itself in a profusion of religious discourse, nor in frequently alluding to the interior exercises of his mind on spiritual subjects. His

religion appeared in its fruits ; in gentleness, in humility, and benevolence ; in a steady, conscientious performance of every duty, and a careful abstinence from every appearance of evil. As little did his character partake of the ascetic. It never entered into his thoughts that religion was an enemy to the innocent pleasures and social endearments of human life, of which he entertained a high relish, and which his constant regard to the Deity rendered subservient to piety, by the gratitude which they inspired, and the conviction which they deepened of the divine benignity. His love to the Great Supreme was equally exempt from slavish timidity and presumptuous familiarity : it was an awful love, such as the beatific vision may be supposed to inspire, where the worshippers veil their faces in that presence in which they rejoice with ecstatic joy. As he cherished a firm persuasion that the attributes of the Deity ensure the production of the greatest possible sum of good, in comparison of which, the quantity of natural and moral evil permitted to remain vanishes and disappears, his views of the divine administration were a source of unmingled joy ; while his profound sense of the essential holiness and justice of the Supreme Ruler, kept alive those sentiments of penitence and humility, to which too many *optimists* are strangers. “ *He feared the great and terrible name of the Lord his God.*”

“ Few men have exhibited more unequivocal proofs of candour than your excellent and lamented pastor. Though a Calvinist in the strictest sense of the word, and attached to its peculiarities in a higher degree than most of the advocates of that system, he extended his affection to all who bore the image of Christ, and was ingenious in discovering reasons

for thinking well of many who widely dissented from his religious views. No man was more remarkable for combining a zealous attachment to his own principles with the utmost liberality of mind towards those who differed from him ; an abhorrence of error, with the kindest feelings towards the erroneous. He detested the spirit of monopoly in religion, and opposed every tendency to circumscribe it by the limits of party. His treatise on baptism furnishes a beautiful specimen of the manner in which religious controversy should be conducted on a subject on which the combatants on both sides have frequently disgraced themselves by an acrimony and bitterness in an inverse proportion to the importance of the point in debate. How extraordinary is it, that they who differ only on one subject, and that confessedly of secondary moment, should have contended with more fierceness than has usually been displayed in a contest *pro aris et focis*, for all that is dear and important in Christianity ! Is it that their near approach as religious denominations, exposes them more to the spirit of rivalry, as adjoining kingdoms are the most hostile to each other, or that it is the property of bigotry to acquire an additional degree of malignity by being concentrated on one point, and directed to one object ? Whatever the cause may be, the fact is singularly and greatly to be lamented. He whose removal from us we so deeply regret, was too thoroughly imbued with the spirit of Christ, to expose him to that snare ; his love of good men of every nation, sect, and party, was fervent and disinterested, nor was it confined to the bounds of his personal knowledge ; it engaged him in a most affectionate and extensive correspondence with eminent persons in remote quarters of the globe, whose faces he never

saw ; so signally was he prepared for sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven, where the whole assembly of the church of the first born will be convened before the throne of God and the Lamb."

With the exception of a weakness or tenderness of the feet, which rendered the exercise of walking difficult and wearisome, our lamented friend advanced nearly to his 'three score years and ten' with little diminution of his natural vigour and capacity for labour. In the autumn of 1821, however, his strength began visibly to decline, but was partially restored by a temporary visit to the retired village of Watchet. A similar expedient became necessary, in the following year, but was not attended with equal advantage ; and though he continued his avocations as usual, his anxious family and friends could not avoid noticing that the infirmities of age were rapidly advancing upon him. Among other indications, his handwriting lost its bold and regular character, and exhibited to the eye of his distant friends affecting evidence of tremulous debility. To this circumstance he alluded, when writing to an old correspondent, remarking at the same time, that he viewed it as a delightful intimation of his approaching dissolution.

A severe cold taken by Dr. Ryland in December, 1824, marked the commencement of his last illness. This did not, however, prevent his preaching a sermon to young people on the evening of the first Lord's day in January, when he addressed them, with his usual earnestness and affection, from that striking passage in Eccles. xi, 9, 10. Through the month he continued to decline, and on the 30th (the day after he had completed his 72d year,) he closed those public services, in which, for about 55 years, he had

been aiming to honour his Lord and Master, by a discourse from Psalm lxxxvi. 5. He did indeed prepare a funeral sermon for a female friend in the following week, hoping to deliver it on the next Sabbath, but his friends perceived that he was wholly inadequate to the exertion, and prevailed upon him to give up the design. That sermon, written and prepared with his own peculiar neatness, was found by the writer of this sketch, in the bible of his dying friend, when he had the privilege of visiting his sick bed, only two days previous to his decease. It was founded on Ps. lxxiii. 26, a subject exceedingly appropriate not only to the experience of the pious woman on whose account it was selected, but to the circumstances of her venerable pastor too, who was about so soon to follow her.

In the early part of his illness, the doctor was greatly affected by a difficulty of breathing, approaching sometimes to a sense of suffocation. This was succeeded by a violent cough, and total loss of appetite, by which, of course, his strength was impaired more and more. Still, some faint hopes were indulged that a change of scene might be beneficial, and he was accordingly removed to Weston-super-Mare, on Wednesday, 11th May; but it was soon evident that such expedients had lost all their efficacy, and he was conveyed back to his own house on Thursday in the following week, being then reduced so low that it seemed exceedingly doubtful whether with all the precautions that tender and sympathising friendship could devise, he would be able to sustain the fatigue of the removal. No particular alteration took place till the morning of Wednesday, May 25, when respiration became gradually more hurried and irregular, and about 10 A. M. the petition

he had often uttered, during his sickness—"that the Lord would grant him an easy and gentle dismission into his heavenly kingdom"—was mercifully answered, and he fell asleep in Jesus with a serenity that no language can adequately describe!

The frame of Dr. Ryland's mind, throughout his last illness, was eminently that of lowly and penitent devotion. The expressions that fell from his lips, in reference to his own character and prospects, strongly exhibited his habitual modesty and self-diffidence: but he was employed far more frequently in offering brief and emphatic petitions to the throne of the heavenly Majesty. The verse already alluded to, "*My flesh and my heart faileth: but God is the strength of my heart and my portion for ever,*" was often on his lips when alone, and repeated, as was customary with him, generally in the Hebrew original. Soon after his return from Weston, one of his affectionate daughters remarked, "You have no doubts or fears, papa?" to which he replied, "I cannot say I have, but great cause for self-abasement." The scriptures, which had long dwelt richly in him, furnished him with the materials for devotion as well as ground of support—"Holy Spirit, take of the things of Christ, and show them to my soul." "Lord, direct my heart into the love of God, and into the patient waiting for Christ." "Lord, pity me, and lay me low in the dust at thy feet for Jesus' sake;" these, and similar expressions, attested the humble, holy reverence with which he waited the coming of his Lord, proving, before he mingled in their society, how much in spirit he resembled those exalted beings who veil their faces while standing around the throne of God.

The mortal remains of this venerable man were interred on

Thursday, June 2, in a spot which had been chosen by himself near the pulpit in Broadmead Meeting House. The funeral was attended by the bereaved family, the students in the academy, with a great number of the members of the church, and other friends. The Rev. Joseph Hughes of Battersea, and the Rev. Thomas Roberts of Bristol, engaged in prayer on the mournful occasion, and an affecting address was delivered by the Rev. Isaiah Birt of Birmingham. All present were in deep mourning, and each seemed to feel that he had lost a beloved friend. The funeral sermon, by the Rev.

Robert Hall, was preached at Broadmead on the following Sabbath.

Dr. Ryland was twice married, and has left a widow, with two sons and three daughters, to lament his loss. A more extended account of his life and writings may be expected shortly to appear, prefixed to a selection from his sermons, to be published by subscription, under the title of "Pastoral Memorials." He had long been engaged in compiling a Hebrew Lexicon, on the plan of Robertson's Thesaurus Linguae Sanctæ, which is left in an unfinished state. [Lon. Bap. Mag.]

RELIGIOUS COMMUNICATIONS.

For the Am. Bap. Mag.

ON CHRISTIAN WATCHFULNESS.

IT is too obvious to need a remark, that peculiar duties are imposed upon us by the peculiar relationship which subsists between those who are united in the fellowship of a christian church. They are bound together by the tenderest of ties, they are united by an affinity which death cannot sever, and which the judgment day shall render inseparable. And hence arises a multitude of duties which each one owes to every other who professes the religion of their common Master. Need we remark how often they are exhorted to be kind to each other, to be pitiful, to be courteous, to have not the *cold hearted complaisance* of the world, *but fervent charity* among themselves, to do good unto all men as they may have opportunity, but especially to the household of faith. We all remember the dying command of our ascended Mediator, "These things I command you, that ye love one another."

But there is a duty springing out of this general command to

love the brethren, which in the present state of imperfection is of very pressing obligation, and which, from that very imperfection, is also very much neglected. We are all very weak in every thing that relates to our duties to God. We are all exposed to temptations, which to any one of us may at any time be fatal. We are so weak that Christ hath ordered us to be collected into companies, that the strong may bear the infirmities of the weak, and that each one may reciprocally uphold and be upheld by the strength of those about him. This is a part of the design of the Christian church. By uniting his disciples together in collective communities, Christ intended not only that each one should keep himself, (this might have been done without any such community,) but specially that each one should, by every means in his power, keep his brother from falling. In other words, one of the great objects for which believers are collected together in separate churches is, that they may mutually guard each other from sin, and excite each other to holiness, or, in a

word, it is, that they may exercise over each other a constant spirit of christian watchfulness. It is to some remarks upon the nature of this duty, and the obligations to perform it, that we would invite the attention of your readers.

We will, however, remark at the outset, what we do not mean, by christian watchfulness.—We do not mean a spirit of prying, busy curiosity, which delights in nothing so much as in finding out something to the injury of another. Were this christian watchfulness, it would rarely be difficult to point out a sufficient number who performed it most faithfully. We see men in all the relations of life, and we find them even in the church of Christ, who seem to be the common receptacles for all the scandal and all the unkindness which is current in society. They know, and they will take pains to know, every thing which might injure the character of another, whilst they forget, and they care not to inquire for, ought which might be heard of to his advantage. They are the common sewers of community, into which every thing offensive seems of necessity to settle. I need not say, that these are not the men whom we would point out to you as examples of christian watchfulness.

Nor do we mean to recommend that spirit which is always ready to circulate an evil report against a neighbour or a brother. There are many among us, who though they will not be at the pains to search out a story of defamation, are perfectly willing when it is brought to them, to put it into more rapid and more widely extended motion. They may tell it under semblance of secrecy, or they may suffer it to glide along in the course of ordinary conversation; but one thing they will not do, they will never go frankly and honestly to the man whom its

circulation may injure, and ascertain its truth, or strive to bring him to repentance.

Nor again do we mean that spirit of captious watching, which is frequently maintained for no other purpose than the gratification of envy. There is enough of this also in the world; yes, enough and to spare. If the character of another be fair, or especially if his reputation be unusual, you will easily find men and women who will fix on him a very steadfast and watchful scrutiny. It is not that they may observe what is excellent, nor is it that they may profit by his example, but it is that they may discern what is defective, and thus relieve, in some degree, the pain which is inflicted by their own acknowledged inferiority. As the man is well esteemed, they wish also to know what are the points on which he may be esteemed not quite so well. And this is not for the sake of telling it, but of being able to moderate the praise to which he is exposed, and to manifest a shrewdness too vigilant to be deceived by the ordinarily received opinions of the day.

And now if it be asked what we do mean by christian watchfulness, we would say, we mean by it that christian faithfulness which shall prompt us to make use of whatever we may know about another, honestly and kindly for his good. It will not seek for causes of scandal. It will not easily believe an ill report. It is, in the first place, characterized by that charity which is kind, which envieth not, which seeketh not her own, which is not easily provoked, which thinketh no evil, which rejoiceth not in iniquity, but rejoiceth in the truth; hopeth all things, endureth all things, beareth all things. But whilst it is thus charitable, whilst it will always hope for the best, it is associated also with that wisdom from

above, which is *first* pure, *then* peaceable. So soon as it has ascertained facts, and no sooner, it will act. It is honest, candid, sincere. It will not suffer sin upon a brother. It will go to him and tell him his fault alone, and not merely tell him, but urge him to repentance. It will try to save that brother; and it will not sit down contented, until every means has been tried to bring him to reformation.

It will serve, however, to illustrate the nature of the duty yet more fully, if we inquire how extensive is the sphere within which the gospel requires it to be performed.

In what respects then are we required to watch over a brother in Christ?

1. I answer, to watch over his actions. Many a man who professes the christian name, is addicted to habits, which if not sinful, are inexpedient. They may grieve the minds of his weaker brethren. They may give occasion to the enemies of the cross to speak reproachfully. The man himself may not know it. He may have lived in other places where it would not have been remarked, or he may have been educated under circumstances which never taught him the evil. What he wants, is to be informed of the true state of the case, and all would be immediately corrected. And shall his brethren, who see all this, look upon it with indifference, and talk about it, and profess to lament it, and never attempt his amendment? Shame upon such false forbearance. Shame upon such cruel, such unhallowed lamentation.

But it may be that the action is not merely inexpedient, it is sinful. A brother is falling into a habit which will ruin his character and destroy his soul. We hear of it by rumour. We are reminded of it by question, and by

inuendo. We suspect it ourselves. At last we see it, we see it again. We can doubt of it no longer. Now, I ask, what in such a case as this, is the duty of a disciple of Christ towards such an erring brother? and yet more, what is his duty towards the Master whom they both profess to serve? Is it right to go about and spread the report of his sin and his danger? Is it right to see it, and fold our arms in quietness, whilst a brother is hastening to destruction? Is it right to excuse ourselves under the plea, that it is the duty of others as well as of ourselves, and like the Priest and the Levite pass by and leave him to perish? No, this will not do. Nor will it do to say, We cannot converse with him, for we should *feel* so badly. When Christ commands you, he makes no exceptions because of your feelings. Your feelings are not your God, and you have no right to obey them and disobey Christ. If ye do so, ye yourselves must answer it to him.

The command of Christ is plain, and he means that *you* should obey it. Tell him his fault, saith the Lord, between him and thee alone. If he hear thee, thou hast gained thy brother. And no man can answer it to his conscience and to his Saviour, if he do not, to the full, obey this saying.

2. Christianity imposes upon us the duty of watching over the conversation of our brethren.

Here let me not be misunderstood. I do not mean to uphold that envious captiousness which shall make a man an offender for a word, and which is always ready to interpret a slight indiscretion into a flagrant offence. Allowances are to be made for habits of education, for age and for manners of life, for without making these, who can judge correctly. But when all of these are made, it may be yet evident, that many

things in a brother's conversation are unbecoming the sobriety, the purity, or the reverence for divine subjects which becomes a disciple of Christ. In such a case, it is most manifestly the duty of a christian to see such a brother, and plainly and explicitly tell him his fault. He ought to know that it is so, and he ought to know that it is observed. The very knowledge of this may cure the evil. And remember, if this evil is at work, and you do not arrest it, a portion of the sin is at this moment lying at your own door.

And yet more, we ought to be watchful over the hearts of our brethren.

And here I must beg again not to be misunderstood. I do not say that a church, much less an individual, is vested with an inquisitorial power over any man's conscience. Conscience, be it remembered, bows in homage to no Being but the uncreated God. God requires that we should be religious, but he hath not told us to have our religion shaped after any man's dictation. If I am giving evidence of piety, no one hath any authority to require that it shall be in the precise mode which he shall ordain. God hath given his servants talents to each according to his several ability. These talents may be differently applied; the thing which he requires is, that they may be employed for him. Due consideration is then to be given to this important fact. Who art thou that judgest another man's servant? To his own master he standeth or falleth.

But after this allowance has been made, there is yet abundant room for the exercise of christian watchfulness. A brother may without open sin give evidence that not merely his mode of exhibiting religion is not such as the gospel approves, but that there is doubt whether he be influenced

by religion at all. He may have neglected the assemblies of the saints. He may be forsaking the meeting for prayer. He may be withdrawing from the associations of his brethren, and choosing out his most intimate acquaintances from among those who have no hope, and are without God in the world. He may be exhibiting to his most intimate friends, an example of deep-rooted and affecting worldliness. Now we say, this is evidently a case which calls for the exercise of Christian watchfulness. There may, however, be much by which it is marked that can be known only to his nearest connections. Many of his brethren may see it only at such a distance, or be so imperfectly acquainted with his circumstances, as scarcely to be able to decide how far he is sinful. It becomes then specially the duty of those who know him the best, and who have been able to observe his falling away from God, to set before him his sin. And let not any one under this remark excuse himself from his duty. I ask, Do you know, or have you good reason to believe, from all that you have seen and heard, that a brother is losing or has lost the joy of God's salvation? After making every allowance which charity can suggest, is this conviction fairly forced upon you? you are then the man on whom this duty devolves. You are called upon to set before that brother his sin, and to stir up his mind by way of remembrance. You cannot be held guiltless by the law of Christ, if you do it not.

If then it be asked, how extensive is our obligation to the practice of this duty, we answer, It is as extensive as the knowledge that Providence has given us of the need of it. We say, *knowledge* which Providence has given us; we do not mean *hear-say*. We do not mean to say, that you are to ad-

monish a brother on the report of every day's tattle. We say you must *know* it, you must have evidence sufficient to amount to probability, that he is truly the object of christian watchfulness; and when you have this, your duty is plain. God has put you in possession of this very knowledge, and he has done it for this particular purpose. You must make it a benefit to this brother's soul.

The more defined range for the exercise of this duty is, as you may suppose, among the members of a particular church. They are bound together by unity of faith and agreement in practice. They are voluntarily associated for this very purpose, their mutual edification. It becomes them, therefore, specially to exercise this spirit of watchfulness over each other. Each one is responsible before God and before men for the behaviour of the other. They have promised to do it, and they cannot fail, without flagrant dereliction of duty. They are, moreover, or ought to be, acquainted with the character and circumstances of each other, and if they fail in the duty of christian faithfulness, so far as this part of mutual edification is concerned, the bonds which unite them together might as well be severed.

But besides this, there is a wider range to which this duty is to be extended. It is the duty of every disciple of Jesus Christ to seek the edification of every other disciple. You have no right to suffer a brother to ruin his character and his soul by sin without an attempt to save him, because he is not of your communion. He is a professed member of the body of Christ, and if one member suffer, all the members suffer with it. The cause of Christ is as much injured, and the honour of religion as truly compromised by misconduct of a man of another

denomination, as by one of your own. Remember, then, that wherever Providence brings decidedly to your knowledge the fact that a christian is injuring his profession, his being of another denomination does in no wise release you from your obligations to him, or from your duty to Christ. The body of Christ is one, and if you belong to it, you will feel the wound inflicted on the remotest member. Wherever and whenever it is in your power to be of use to any disciple of Christ, by so putting it in your power he intended you should benefit him.

Besides these, there is another sphere for the practice of this duty more restricted, it is true, but of yet stronger obligation. I refer to the more limited circle of intimate acquaintanceships. In a church there are generally some with whom, from habits, or occupations, or education, or age, we are more particularly intimate. Thus a church is divided into several smaller and more closely united circles of personal friendship. The members of each of these little communities are more particularly acquainted with the joys and the trials, the afflictions and the prosperity of each other, and cannot be ignorant of each other's peculiar habits and individual failings. On every one of the members of such an association does the duty of christian watchfulness specially devolve. Besides the bonds of christian discipleship and of church membership, Christ hath united them by the ligament of personal affection. His object in this was the special improvement of each other in personal piety. If, in such a case as this, ye do not deal with each other frankly, if ye do not watch over each other for your mutual good, if you suffer sin in a brother, without affectionately setting before him the admonition of christian

sincerity, that brother's blood will be found upon your garments. How will you meet him at the day of judgment? How will you answer it to his Master and to yours?

And now if it be inquired, in what way the duty of christian watchfulness is to be performed, I answer—

1. Tell *him* of it *first*. Do not circulate a story to his disadvantage, and injure him before you attempt to do him good. And after you have seen him, let it still be private, unless the cause of Christ require that you should make it publick. The very fact of your making it known, may destroy the effect of all your other efforts.

2. Let it be done between him and you alone. In this manner you can speak more freely. He will hear more readily, and feel more solemnly. The pride of his heart will not so readily be awakened, and what you say will be more likely to produce its intended effect.

3. Be perfectly frank and unambiguous. Let him know precisely what you mean. Do not be hinting and talking around it, so that he cannot know whether you mean him or no. So did not Nathan. He said, Thou art the man. So did not Paul. I withstood him to the face, said he, because he was to be blamed. Plain dealing will, in such cases, produce the best effect.

4. But then let it be done affectionately. You come not in the character of a dictator, or of an informer, or of a Judge, but as one poor sinful brother, to recal to his duty another poor sinful brother whose sin you lament, and whom you love as your own soul. Let him see that you are performing a duty most trying to yourself, purely out of love to him and to the cause of your common Lord. An admonition of this nature will

rarely be received amiss; your brother will love you the better for it. He will see that it proceeds from sincere affection. Let the righteous smite me, said the Psalmist, and it shall be a kindness, and let him reprove me, and it shall be an excellent oil which shall not break my head. For yet my prayer shall be in their calamities.

5. This duty must be performed prayerfully. You are about to exhort a brother for his good. God alone can direct you to speak to him aright. God alone can prepare his mind to hear you with profit. Go to God then with the whole case. Spread your motives before him. Let your heart be warmed with love to your brother. And from the throne of grace as a poor sinner yourself, who needs pardon, and support, and sanctification, go to your brother with the message which God shall give you to speak. In this frame, and with this dependence, you may expect a blessing to his soul and to your own.

6. And lastly, do it with self-examination. Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye. Look at your own heart. Consider whether you are not guilty of the same transgression, or of one yet more flagrant. Examine your own motives. Are you going to reprove your brother in the spirit of envy, or malice, or ill-temper, or personal animosity. See to it that ye first repent of your own sin. First take the beam out of thine own eye, and then shalt thou see clearly to take the mote out of thy brother's eye. See to it, that every feeling of personal animosity be done away, and that you are going to the discharge of this duty purely from a love to souls, and for the honour of your Master who is in heaven. Did we thus admonish our brethren, we

should live better ourselves, and our admonitions would seldom fail of their proper effect.

These remarks have already been protracted to so great a length, that we have barely room to suggest a few considerations which should prompt us to the discharge of the duty which has been recommended.

1. It is a duty which you have promised to perform. In uniting yourselves with a christian church, each one of us has solemnly promised to watch over every other, not for their halting, but for their good. This obligation we solemnly and voluntarily assumed in the presence of God, and angels, and men. We have never yet been released from it, nor can we be till death. Was that promise solemn mockery, or were we in earnest? How have we kept this vow? Have we not seen many an occasion for the practice of it, and yet are there not many of us who have never yet in a single instance, told a brother of his fault. Ah! were we ever as ready to admonish a brother in love as we are to talk about his failings, how vastly different would be the state of practical piety amongst us!

2. It is the greatest kindness that we can manifest to another. If a man is ruining his property, it is surely kind to set before him the danger. If he is walking blindfolded towards a precipice, it is surely kind to warn him of the peril. And tell me if it be not kindness to set before that man his danger, who is destroying his soul, and bringing a stigma and a disgrace upon the cause of the blessed Redeemer? And not only is it so, but it will in most cases be so esteemed. If it be done in the spirit of the gospel, a brother will love us the better for it. He will see that we are seeking the good of his soul, and will honour our sincerity and

piety. And even let the result be what it may, if we act in the Spirit of Christ, he will see that we lose not our reward.

But lastly, Christ himself hath commanded us thus to act towards an erring brother. If thy brother sin against thee, go tell him his fault between him and thee alone. And the whole genius of Christianity urges us to the performance of this duty. Without doing thus, how can you testify your love to your brother? and he that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen.

If this be the case, it is unnecessary that I should say a word in reply to the many objections which may arise against the practice of the duty which we have recommended. Do you say it is revolting to your feelings? I say Christ hath commanded it. Do you say, I may make myself enemies? I say Christ hath commanded it, and he hath said, Be not afraid of those that kill the body, and after that have no more that they can do. Do you say, it is the duty of others as well as myself? I answer again, Christ hath commanded it, and by bringing the case to *your* knowledge he hath specially commanded *you*. And he hath said every one of us must give an account of himself unto God. This one consideration, Christ hath commanded it, is a sufficient answer to every objection, and you cannot refuse obedience without disobeying him, grieving his holy Spirit, and bringing darkness and his displeasure upon your own soul.

Let us then henceforth yield a humble and cheerful obedience to this command of our ascended Redeemer. Let a spirit of frankness, and kindness, and love to the souls of each other, and to the cause of Christ, reign in our hearts. Let us strive together in love for the purity of the faith, ever remem-

bering that if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins. Y.



SIR JAMES MACKINTOSH, TO REV. ROBERT HALL.

Messrs. Editors,

In your last Magazine you were pleased to insert a notice of the sermons and pulpit talents of the Rev. Robert Hall. As almost every thing connected with that great and good man, imparts some interest, I have thought fit to place at your disposal, a letter, which I suppose has never been published, and which was addressed to him by that eminent civilian and statesman, Sir James Mackintosh. They were fellow-students at a Scotch University, where they formed an acquaintance, which has ripened into the most sincere and ardent friendship. The letter appears to be designed to console and cheer the too sensitive spirit of his friend, who had just recovered from a short turn of insanity. It may be regarded as a merited tribute to intellectual and moral excellence, as the homage of talents to christian virtue.

Yours, &c. A. W.

"*Bombay, Sept. 21, 1805.*

"My dear Hall,

It happened to me a few days ago, in drawing up, (merely for my own use,) a short sketch of my own life, that I had occasion to give a faithful statement of my recollection of the circumstances of my first acquaintance with you. On the most impartial survey of my early life, I could see nothing which tended so much to excite and invigorate my understanding, and to direct it to high, though perhaps scarcely accessible objects, as my intimacy with you.

Five and twenty years are passed since we first met, but hardly any thing has occurred since, which has made a deeper and more agreeable impression on my mind. I now remember the extraordinary union of brilliant

fancy with acute intellect, which would have excited more admiration than it has done, if it had been dedicated to the amusement of the great and learned, instead of being consecrated to the far more noble office of consoling, instructing, and reforming the poor and the forgotten. It was then too early for me to discover that extreme purity, which, in a mind preoccupied with the low realities of life, would have been no natural companion of so much activity and order, but which thoroughly detached you from the world and made you the inhabitant of regions where alone it is possible to be always active without impurity, and where the ardour of your sensibility had unbounded scope amidst the inexhaustible combinations of beauty and excellence.

It is not given us to preserve an exact medium. Nothing is so difficult as to decide how much ideal models ought to be combined with experience; how much of the future ought to be let into the present. In the progress of the human mind, to ennoble and purify, without completely raising us above the sphere of our usefulness, to qualify us for what we ought to seek, without unfitting us for that to which we must submit, are great and difficult problems which can but be imperfectly solved. It is certain that the child may be too manly not only for his present enjoyment, but for his future progress. Perhaps you, my good friend, may have fallen into this error of superior natures:—from this error has, I think, arisen the calamity with which it has pleased Providence to chasten you; which to a mind less fortified by reason and religion, I should not dare to mention, and which I really consider in you as little more than the indignant struggle of a pure mind with the base realities that surrounded it, the too fervent aspirations after regions more con-

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genial to it, and a momentary blindness produced by the fixed contemplation of objects too bright for human vision. I may say in this case, in a far grander sense than that in which the words were originally spoken by the great Poet, "And yet the light that led astray, was light from heaven." On your return to us, you must surely have found consolation in the only terrestrial produce which is pure and truly exquisite, in the affections and attachments which you have inspired, which you were most worthy to inspire, and which no human pollutions can rob of their heavenly purity. If I were to prosecute the reflections, and indulge the feelings which at this moment fill my mind, I should soon venture to doubt whether for a calamity derived from such a source and attended by such consolations, I should yield so far to the vain opinions of men, as to seek to condole with you. But I check myself; and I exhort you, my most worthy friend, to check your best propensities for the sake of attaining their objects. You cannot live for men without living with them. Serve God by the active service of men. Contemplate more the good you can do than the evil you can only lament. Allow yourself to see the great loveliness of human nature amidst all its imperfections, and employ your moral imagination not so

much in bringing it into contrast with the model of ideal perfection, as in gently blending some of the fainter colours of the latter with the brighter lines of real and experienced excellence, thus brightening the beauty instead of broadening the shade of the scene which must surround us, till we waken from this dream in other spheres of existence

My habits of life have not been favourable to this train of meditation. I have been too busy and too trifling; my nature would perhaps have been better consulted if I had been placed in a more quiet situation, where speculation might have been my business, and visions of the fair and good my chief veneration.

When I approach you, I feel a powerful attraction towards this which seems the natural tendency of my mind; but habit opposes obstacles, and duty calls me off, and reason frowns on him who wastes that reflection on a destiny independent of him, which he ought to reserve for actions of which he is the master.

In another letter, I may write to you on miscellaneous subjects; at present I cannot bring myself to speak of them. Let me hear from you soon and often. Farewell, my dear friend.

Yours ever most faithfully,
JAMES MACKINTOSH."

REVIEW.

First Annual Report of the Board of Managers of the PRISON DISCIPLINE SOCIETY, Boston, June 2d, 1826.

We gladly embrace the opportunity presented by the publica-

tion of this report, to offer a few remarks on the subject of Prison Discipline, a subject which, since the time of Howard, has been most strangely and lamentably overlooked. We rejoice that it has at length begun to attract the

attention of the christian community, and that the exertions of the Boston Society have already been crowned with such encouraging success.

We say that the subject of Prison Discipline has been most strangely and lamentably neglected. *Strangely*; for it is wonderful that a whole community has not been aware of the worse than fruitlessness of its efforts and the glaring inconsistency of its penitentiary systems. We add *lamentably*, for the direct tendency of our prisons, is to render crime more frequent, and iniquity more degrading and incorrigible.

There is in morals as in physics, a scale below zero as well as a scale above it. The misfortune and the fault of the age, has been that our efforts for the benefit of our fellow men have been directed almost exclusively to those who are above this dividing point. If a man has been guilty of no flagrant offence against the well being of society, we are willing to labour for his good, and to elevate him to a higher grade of moral acquisition. But let him sink only one degree below it; let him commit a crime which brings down upon him the hand of punitive justice, and we feel as though the bond of brotherhood were severed, and efforts for his reformation were neither demanded by the genius of philanthropy nor the spirit of the gospel. We consign him over—such we do aver is the present tendency of almost every penitentiary in the civilized world—to irrevocable degradation, and to eternal death. Be he young or old, be it the first crime or the tenth, be his punishment for one year or for twenty, we associate him with the most abandoned villains, we place it out of his power without a miracle to regain his caste, we make him feel that he has no sympathies with the virtuous world, and that they have no sympathies

with him; and then at the expiration of his sentence, turn him loose upon the world, initiated in every art of villany, having become tenfold more the child of hell than before, to pursue a bolder and more dexterous course of depredation, and to teach the less abandoned the very arts which we have caused him to learn. And it is in the pursuit of such a system as this that we have been expecting crime to be diminished, and vice to be rebuked away from us.

Now to show the absurdity of this system, it seems only necessary to remark how totally it is at variance with the whole genius of the gospel. Jesus Christ died for those who were wholly destitute of any claim upon his compassion. “For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commendeth his love to us in that, *while we were yet sinners*, Christ died for us.” And still more, the universal practice of Christ illustrates the fact that no class of society was more the object of his regard than publicans and *sinners*. The Son of Man came to seek and to save those who were more emphatically *lost*. And surely “the spirit which he hath given us” should work the same results in our own conduct.

But the present system is not less averse to the dictates of sound wisdom, than to the genius of the gospel. And here we cannot but remark with pleasure, how closely allied is true wisdom with christian benevolence. The present system is evidently unfeeling and inhuman, and the results of it are the multiplication of crime, and the increasing insecurity of our possessions and our lives. The cure for these evils, is the total revolution of the principles on which the present system is formed. It is to treat criminals, though they may

have sinned, and sinned grievously, as brethren and as immortal beings, whose souls are of value, and whom it is of importance to bring to repentance. We must lay it down as a settled point, that our object, I had almost said our chief object, is to make them better, and so to arrange all the circumstances of their confinement, as to wipe off from their memories, the recollection of the past, to break off their associations of vice, to inure them to habits of profitable industry, to allow them time for reflection, and above all to instil into their minds and rivet upon their consciences, the truths of the gospel of Jesus Christ.

In our attempts to carry such a system into effect, it is of the utmost importance to bear in mind this one self-evident truth, that *vice is a contagious disease*. Such a disease God considers it. Now if this be the case, it will teach us in the first place, that no beneficial results can be expected from a system which merely secludes bad men from society for a little while, and then sets them free again more debased than ever. Each one of them becomes a most devoted missionary of sin, and by precept and example, will spread the contagion of guilt. It is as though we should collect the victims of the plague in every stage of the disease, and after confining them in a pest house, without an attempt at cure, until the poison within them had acquired the utmost degree of unnatural malignity, send them abroad to scatter the seeds of death in every neighbourhood and in every house. Confinement for life would be better than such a system as this. The same self-evident truth will lead us to isolate every individual, who is confined, so far as it is our own power, from every other. We hesitate not to say, that the herding together of criminals in our publick prisons, of itself, is sufficient to

render every other means for their reformation, utterly abortive. When bad men have the means of social intercourse, especially when they are permitted to sleep 10 or 20, as is frequently the case, in a single room, there always must be a progress in iniquity. They will inevitably render each other worse. The most hardened and deliberate villain, will become the master spirit of the gang, and will himself acquire confidence in his strength, whilst he is bringing those of every other grade, to his own standard of depravity. There is no theory about this. It is all sober and melancholy fact. We will mention by way of illustration, a single instance which has fallen within the circle of our own knowledge. A young lad, an orphan, of 15 years of age, destitute of friends and with no means of support, purloined a coat, and was for this offence confined for some months in the prison of this city. He was during the whole of this time, placed in a room with four or five abandoned villains, two of whom were under sentence of death, and were subsequently executed for piracy. The constant effort of these men, was to harden the heart of this youth, to initiate him in every art of depredation, and convince him, strange as under these circumstances it should seem, how easy and pleasant was a life of robbery. They so far succeeded, that in a few months after his discharge, and when suffering under want, he committed a crime for which he was sentenced to the state prison. Here the process of demoralization proceeded with awful rapidity. He became in principle and so far as was possible in practice, absolutely abandoned. Crime the most atrocious, had lost every aspect that was revolting; and had it not been that God, more merciful than man, visited that prison with his grace and converted this

forsaken sinner, before this time, he would in all probability have ended his days on the gallows.

Now the cure for this is most evidently solitary confinement, at least at night; and the cutting off of all communication between prisoners during the day. Let every one be left after the hours of labour are over, to his cell, his Bible, and his own conscience. He will be saved from the moral contagion that is about him. He will have time for reflection. He will be kept from inflaming the passions of others, and will not be inflamed himself. Under these circumstances, if he enjoy adequate religious instruction, we may hope for a radical reformation; and if this be not effected, we may at least be sure that he will leave the prison a better man than when he entered it.

We might multiply our remarks on this subject to a much greater extent; but our limits admonish us to brevity. The whole business of prison discipline seems to us to depend upon these two very evident principles. 1. Vice is a contagious disease.—And 2. It is a disease to be cured by a judicious course of moral treatment, specially by the exhibition of the principles of the gospel of Jesus Christ. We do believe that a due attention to these two truths would render our prisons and penitentiaries nurseries of morals instead of nurseries of vice.

But it is time to turn our attention to the Report, of which the

title stands at the head of this article. We are happy to state that it is a sensible and most interesting document, highly creditable to its author, the Rev. Louis Dwight, and to the Society. It is the result of much reflection on the subject, and of what is more rare and more valuable, of a personal examination of most of the prisons in the United States. We doubt whether any thing has appeared for several years in this country or in Europe better adapted to advance the interests of this department of philanthropy, or more rich in important fact and logical conclusion.

As it may contribute somewhat to awaken a desire to peruse the Report, we will just mention the several topics which it discusses. They are these. *Construction of Prisons. Rules and regulations. Progress of crime, with some of the causes of it; including the evils of the penitentiary system. Remedy for the evils. Brief history of the Society.* Under each of these heads will be found a variety of valuable and highly interesting information, which will amply repay a careful and thoughtful perusal. We cheerfully and warmly recommend the pamphlet, the Society from which it emanates, and the department of benevolent exertion in which the Society is labouring, to the attention, confidence, and support of our readers, and the Christian publick in general.

MISSIONARY INTELLIGENCE.

AMERICAN BAPTIST MISSION.

BURMAH.

It would be gratifying to us, could we relieve the minds of our readers, concerning the fate of our Missionaries at Ava. As all communication has for a long time been cut off between that place and Cal-

cutta, we must wait with patience for the suspension of hostilities between the two countries. When we consider the privations and sufferings to which the Missionaries must necessarily have been exposed,

we almost dread to learn the issue. But our hope is in God. We feel confident that whatever may have taken place, he will be at no loss for instruments to accomplish his wise and merciful purposes. Having tried our faith, and our attachment to his cause, he may deliver his servants from unreasonable and wicked men, and open for them a door of utterance to speak the mystery of Christ, although they have been in bonds. But in any event we have the consolation, that when clouds and darkness are around about the Almighty, righteousness and judgment are the habitation of his throne.

We have received a short letter from our respected friend, Mrs. Colman, dated, Feb. 11, 1826, accompanied by a printed document which furnishes very satisfactory evidence of the successful operation of Hindoo female schools. At an examination which took place Jan. 16, the pupils exhibited specimens of their improvement in writing, arithmetick, and sewing. Some of them read select portions of the New Testament; and not only answered questions in geography, but pointed to the position of different places on the map of the world.

In the absence of all private information concerning Burmah, it will be proper to give a summary of facts which have been collected from papers published in Calcutta.

RECOMMENCEMENT OF THE BURMESE WAR.

It appears that a treaty of peace was signed on the 3d of Jan. and fifteen days were allowed for its ratification by the Burmese King, who, at the same time, was to send to the British camp all the prisoners he had in possession, and pay five lacks of rupees as an instalment and earnest of the *crore* stipulated to be paid as the price of peace. Hostilities were immediately suspended, and a friendly intercourse, games and feasts took place between the late enemies. The Burmese negotiators expressed their full confidence that the treaty would be fully ratified, and all the conditions fulfilled in good faith; and it was not till within one or two days of the expiration of the limited time, that

the British Commander, Sir Archibald Campbell, suspected their duplicity. On the 17th January, the Chief of the Burmese Commissioners requested to have the time prolonged for another fortnight. This was peremptorily refused by Gen. Campbell, and the Burmese were told, that unless the terms of the treaty were wholly fulfilled before 10 o'clock on the 19th, the attack of Maloun (or Malloon) would immediately take place. The Burmese having failed to fulfil the treaty, the British General was as good as his word. The cannonade began precisely at ten o'clock, was continued with great effect, particularly the rocket fire, through the day, and at the close of it, the city was taken by assault, the Burmese leaving 500 dead on the field, 80 pieces of artillery, 120 ginjalls (grasshoppers) 1800 stands of muskets, 20 tons of powder, a large quantity of munitions, and the military chest, containing 36,000 rupees. Among the trophies taken was the trunk of the Chief Negotiator, and in it *the original preliminary treaty, which had never been sent to the King at Ummerapoora, for ratification.* The craft of the negotiator being thus confirmed, Sir ARCHIBALD immediately sent the treaty after him; and hopes were entertained at Calcutta, that when the King was made acquainted with the terms of it that peace would ensue. One of the Burmese who was captured, attempted to excuse his Chief, by saying, that the Minister did not dare to send the *treaty* to his Master, but had sent the purport of it, in the form of *petition*, for his royal approbation. At the last dates, the British were pursuing their march for the capital, and had advanced 12 miles, and it was said that no other negotiation would take place till the arrival of the army at Ummerapoora. The loss of the British was said to be only 14; but a Colonel and a Major were severely wounded, and a lieutenant slightly.

The Burmese are said to have practised great art during the armistice to cajole the British with presents and fair words; but they had a Scotchman to deal with. It is added, that a reinforcement of 6000 men arrived in Maloun, the night before

the attack ; and that the King's brother, who led it in, was killed. A squadron of the British navy, under Com. BRISBANE, cooperated in the assault, and made great destruction with Congreve rockets, some of which were thrown 1180 yards.

Since the above was prepared, we have received a communication from Rev. George H. Hough, dated at Rangoon, of which the following is an extract :—

Rangoon, Jan. 7, 1826.

Rev. and dear Sir,

Before leaving Bengal, I wrote acquainting you with my intention of returning to this place. I mentioned, that the situation of public affairs, not only rendered it expedient for one missionary at least to be at the station, but proper, especially from the consideration that many of the natives had come in to Rangoon, and that the adjacent parts of the country were in a quiet and secure state. I see nothing now to obstruct missionary work, or rendering our situation dangerous, or even uncomfortable.

I brought round with me 500 copies of Matthew, of the Acts of the Apostles, of Hebrews, of John's Epistles, and several hundred tracts—a prudent distribution of these, it may be confidently expected, will excite inquiry, and do good, as the natives can now read and embrace what religion they choose, without the hazard of personal injury.

Since my return, four inquirers have come to see me. They have had some notion of the existence of a God ; but of his character and attributes, they know nothing. After conversing with them some time, I gave them parts of the translation, and received their promise to come again. We live about two miles from the mission house. One disciple only has returned during my absence. I found Moungh-shwaba at the mission house ; we were happy to meet each other.

To day we have heard from Ma Meng-la, Moungh Shwa-gnong, and Moungh Tha-a ; they are at Prome. Oo-myat-la, the husband of Ma Meng-la, died while

on their way up the country, not long after the capture of Rangoon. His mind was much inclined towards christianity, but he had not courage enough to enter fully into a publick profession of it.

Jan. 24th.—I have since my arrival made inquiries relative to the situation of our brethren at Ava, but cannot obtain any satisfactory information of them. I can obtain nothing but reports, and these are various. In February, after my arrival in Bengal, thinking it possible their release, (if in confinement) might be effected by an exchange. I wrote to Mr. Swinton, Secretary to Government in the secret department, a letter, of which the following is a copy :

To G. SWINTON, Esquire,

Secretary, &c. &c. &c.

Sir,

When the English troops took possession of Rangoon, there were in Ava, Mr. Gouger and Mr. Laird, English merchants, and the Rev. Messrs. Judson and Price, with their families, American missionaries. From them, I believe, not a word of intelligence has been received. The least favourable conjecture is, that if living, they are suffering in a state of confinement. The fact, that the custom of civilized warfare sometimes admits the exchange of prisoners, and the deep interest I feel for those gentlemen, particularly the missionaries, urge me to submit to you, whether the commander in chief at Rangoon, may not receive some suggestions, which if carried into execution, might issue in their relief.

I have the honour to be, sir, your most obedient and faithful servant,

G. H. HOUGH.

Serampore, Feb. 25, 1825.

The following is a copy of the answer to the above.

“ To the Rev. Mr. Hough.

“ Sir,

“ I am directed to acknowledge the receipt of your letter of the 25th ultimo, and to transmit to you for your information, a copy of the letter which has been

addressed to Brigadier General, Sir Archibald Campbell, on the subject of it.

I am, sir, your most obedient,
humble servant,

(Signed) GEORGE SWINTON,
Secretary to the Government.

*Fort William,
March, 4, 1825.*

(COPY.)

To Brigadier General, Sir A. CAMP-
BELL, K. C. B. and K. C. T. S.

" Sir

" I am directed to transmit to you, the accompanying copy of a letter from the Rev. Mr. Hough, a missionary, suggesting that some measures should be taken for the rescue of the unfortunate European gentlemen, who were at Ava, when Rangoon was captured by the British forces.

" The Governor General in Council is persuaded that this subject will have already occupied your attention, and that no steps which could be taken, have been omitted by you, for the relief of the European gentlemen now in the enemy's hands. You will be pleased to consider and report, whether there is any prospect of an exchange of prisoners being effected; in which case the British Government would willingly restore to their country, the whole of the Burman Chiefs, now our prisoners, to procure the release of Messrs. Gouger and Laird, with the American missionaries."

I have, &c.

(Signed) G. SWINTON,
Secretary to the Government.

*Fort William,
March, 4, 1825.*

Although the result of the negotiations during the armistice in Nov. last, was unfavourable to peace, yet the Burman authorities left the British Commander in Chief, with a promise that there should be an exchange of prisoners on their part, as proposed. Their promise was violated, and we were disappointed. They have once more promised to send them to Head Quarters, and with the expectations of peace, are united those of their free-

dom. I should not, however, be surprised to find that death, by sickness, has released some one of them before this time.

26th.—News has arrived this morning from Head Quarters. The negotiations for peace have been unsuccessful, and the war has been renewed by a battle, in which the Burmese have been great sufferers. Sir A. Campbell is on his march towards the capital.

I am very faithfully and respectfully,
yours, G. H. HOUGH.

To the Rev. L. BOLLES, D. D.
Cor. Sec'ry.

AFRICAN MISSION.

EXTRACT OF A LETTER FROM REV. LOTT
CAREY, TO A FRIEND IN NORFOLK.

Monrovia, April 24, 1826.

Dear Brother,

Your letters and all the articles you mentioned arrived safe, and were very thankfully received. I expected, until Friday last, that the return of the ship would have enabled me to have presented personal thanks to you; but the Agent was of opinion that I had better defer it a little longer. I am of the same opinion, as the last emigrants have not as yet got entirely over the fever, and my services cannot be dispensed with without very great risk; but I hope that, if not before, I shall see you next spring, if the Lord permit.

We dedicated our meeting-house last October; it was four weeks from the time we raised it to the time it was dedicated. It is quite a comfortable house, 30 by 20 feet, and ceiled inside nearly up to the plates, with a decent pulpit, and seats. I feel very grateful to you for your services, and to the brethren and friends for their liberal contributions. We may say that "hitherto the Lord has helped us," therefore we have gone on middling well. We have no particular revival at present, but still we labour in hope that the Lord will, in answer to prayer, yet favour Zion. Our native schools still go on under hopeful circumstances. I think the slave trade is nearly done in our neighbourhood. The Agent, with our

forces, has released upwards of 180 from chains, since the first of October, which has added greatly to our strength. If the coloured people of Virginia do not think proper to come out, the Lord will bring help to the colony from some other quarter, for these re-captives are ready to fight as hard for the protection of the colony, as any of the rest of the inhabitants. I mention these circumstances that you may look through them to the time foretold in prophecy; i. e. Ethiopia shall *soon* stretch out her hands unto God. We have very few meetings but that some of the

native born sons of Ham are present, and they begin to learn to read and sing the praises of God. I should think that among your large population of coloured people, that if the love of themselves did not bring them out, the love of God would, for here is a wide and extensive missionary field.

My respects to all. Please let the coloured brethren in your church hear this letter read. Farewell.

Very respectfully, yours, in the bond of christian affection

LOTT CAREY.

RELIGIOUS INTELLIGENCE.

BAPTIST EDUCATION SOCIETY OF NEW-YORK.

FROM the ninth report of this Society, read at their late annual meeting in Hamilton, Madison County, it appears the whole number of scholars, now in the Seminary at that place is 42; 30 of whom are more or less aided by the funds. Seven of the whole number are Indians from the Carey station, whose expenses are assumed by the Baptist Board of Foreign Missions, in connexion with appropriations from general government.

A class of sixteen students have just completed their course of studies, and are about to enter the field of public labour. The whole number who have completed their education and gone out from the Seminary since its establishment, is 58. A stone building is in a state of forwardness; it is to be 100 feet long and 60 wide, four stories high, containing thirty-six rooms for study and nearly as many for lodging, together with a large chapel, a room for a philosophical apparatus, and large convenient rooms for recitations. Another stone building is to be erected, for a boarding house, 48 feet long and 34 wide, two stories high from the foundation, making a cellar of one half of the basement story, and a kitchen of the other; the upper story to contain a large dining hall, and other convenient rooms for a family: the whole to be done the present year, for \$950. The Society also own a farm of 123 acres, lying near the Seminary, valued at \$4,000.

There were seventeen temporary scholarships obtained in the city of New-York and vicinity, for the term of three years, which terminates with this anniversary. The agent has visited that city, and received assurances from a number of

individuals, of their willingness to renew their subscriptions.

The Board of the Education Society in that city, which have for several years past united their efforts with this Society in support of but one institution, have taken the subject of the proposed building under consideration, and transmitted results highly favourable to the object. They have it in contemplation to make arrangements for sustaining a part of the expenses, and also for perpetuating their generous support to the School.

The Education Society in Connecticut continue to sustain their friendly relations to this institution. They annually send to it their students and their aid; and about three hundred dollars have recently been contributed from that quarter towards the building, and about a hundred to be applied to the expenses of the school, together with some articles of clothing.

BAPTIST STATE CONVENTION OF OHIO.

THE Convention of the Baptist Denomination of the State of Ohio, commenced its session in Zanesville, on Monday, the 22d of May last, and continued by adjournments until Wednesday evening, when it adjourned until the 4th Monday in May next, to meet again in Zanesville. Unanimity of sentiment prevailed among the delegates composing the Convention; and each one seemed willing to sacrifice his private interest for the public good. A desire to spread the Gospel in that State seemed the *only* wish by which every member was actuated.

The introductory sermon was preached at 11 o'clock on Monday, by the Rev.

James M'Aboy, and divine service was performed in the Baptist Meeting-House, every evening during the session. The house was generally crowded, and the congregations unusually solemn. The ministers were much engaged in preaching, and private brethren in singing the songs of Zion—yea, *all* seemed to say 'It is good to be here.'

The Corresponding Secretary and Treasurer both reside in Zanesville, where the Board will meet on the first Monday afternoon of every month, to transact the business of the Convention during its recess; and in the evening engage in prayer for the spread of the Gospel.

The Board at its meeting on the following Thursday, employed an agent, our highly esteemed brother Corbly Martin, to travel through the state, and advance the best interest of the Convention.

NEW-YORK BAPTIST MISSIONARY SOCIETY.

From the Annual Report of the Board of Managers it appears, that the work of Domestic Missions has very specially occupied the attention of this Society. Through its aid, a new Baptist Church, consisting of 22 members, was constituted April 13, 1826, in the city, and Elder John C. Murphy, late a member of the Oliver-Street Church, has taken the pastoral care of the new Church. They worship at the Mission-House in Broome-street. Through the agency of this Society, the gospel has been preached occasionally in Newburgh and its vicinity; in Catskill, Volney, Richland, Vienna, Camden, Redfield, Fish Creek, Florence, Stockton, Westfield, Erie, Ashtabula, Kingsville, Randolph, N. Y. and in Casawago, Penn. At Randolph, Crawford, co. between 20 and 30 have been added to the church within a few months. Twenty-one had been previously baptized. The labours of Rev Mr. Tucker are mentioned as specially owned of the Lord. This Society maintains a very friendly intercourse and correspondence with the Baptist State Convention of New-York, and contributed \$50 to its funds in the last year. The receipts of this Society, since the last annual meeting, were about \$500, and its disbursements nearly the same amount. Rev. SPENCER H. CONE, the active pastor of the Olive-Street Baptist Church, is the Secretary.

MIDDLESEX BAPTIST MISSIONARY SOCIETY.

The third anniversary of the Middlesex Baptist Missionary Society, (Mass.) was

held at Dunstable, on Wednesday, the 14th June, at which time a sermon was delivered by the Rev. J. Cookson, of Lowell, a collection taken in aid of its funds, and its ordinary business transacted. This Society has received during the three years of its existence, \$240,57 cts.

THE NEW HAMPSHIRE BAPTIST MISSIONARY SOCIETY.

Held its eighth anniversary on Wednesday, June 28, in the old Baptist Meeting House in New London, when the Rev. Wm. Taylor, of Sanbornton, delivered a very interesting and important discourse from Gal. iii 10. "As we have therefore opportunity let us do good," &c. It will shortly be printed by request of the Society.

After the sermon, the Secretary's Report was read and accepted, as also the Treasurer's Report, in moving and seconding the acceptance of which, several interesting addresses were delivered. A resolution also passed, expressive of the gratitude of the Society to Almighty God for the measure of success which attended the labours of the Society, and its missionaries the past year. After which the Society was re-organized by choosing Rev. Otis Robinson, President; Ferdinand Ellis, Vice-President; N. W. Williams, Secretary; Wm. Cate, Treasurer; Wm. Taylor, Phineas Richardson, Michael Carlton, Joseph Davis, John Atwood, and John B. Gibson, Trustees.

THE BAPTIST CONVENTION OF THE STATE OF NEW-HAMPSHIRE,

Lately incorporated by the General Court, held its first meeting under charter, June 23th last, elected its officers, formed its by-laws, and received several sums of money for missionary and education purposes, with pleasing prospects of being useful to the cause of religion and learning. Joseph Colby, Esq. of New London, President; Rev. James Barnaby, of Deerfield, Secretary. The Rev. Dr. Bolles, Corresponding Secretary of the General Convention of the Baptist Denomination in the United States, being present, delivered by request an interesting sermon from I Cor. xv. 25. For he must reign, until all enemies are put under his feet.

REVIVALS OF RELIGION.

EXTRACT OF A LETTER FROM A FRIEND
IN GOVERNEUR, N. Y.

Sept. 19th, 1825.

A great revival of religion commenced here in April last. Many stout hearted sinners, many proud worldly men, have been made to feel their need of pardoning grace, and apparently bow to the sceptre of Immanuel. About 153 persons during the last four months, have united to the Baptist and Congregational Churches in this town, besides a small number with the Methodists, and others have experienced religion who have made no covenant profession.

The religious excitement has now somewhat abated. But there is still a mighty and powerful spirit of prayer prevailing among many of the converts and old professors, and some cases of hopeful conversions have occurred every week. I believe that for 15 weeks past, the Baptist Church in this place, have been to the water side every Sabbath, besides once or twice on week days. May the Lord add to his people, be they ever so many, an hundred fold.

EXTRACT OF A LETTER FROM REV. J. BLAKE, EMPLOYED BY THE BAP. MISS. SOC. OF MASS.

Stockton, (Chataugue Co.) N. Y.
May 29th, 1826.

Rev. Sir,

I would inform you that I have been labouring as a missionary, since I wrote you last, and the Lord seems to have in remembrance this wilderness. It buds and blossoms as the rose, and we hope is bringing forth fruit. At Cold Spring the Lord has been pouring out his spirit. Between thirty and forty persons have professed a hope in the mercy of God. I felt it my duty, as there was no other minister that could visit them, to pay some attention to their case. But as there was a Presbyterian Church, and a Methodist Society, most of the converts have joined them. Six have been baptized and united with the Church. The three little Churches which were gathered in that vicinity are prosperous. Two of them have about doubled in numbers, since they were received to the fellowship of our Churches the last year, and

I am happy to say that they remain steadfast in the faith. Yours, &c.

JONATHAN BLAKE.

Rev. Daniel Sharp.

EXTRACT OF A LETTER FROM REV. W. METCALF,

Sardinia, (Erie Co.) June 12, 1826.

Forty-four have united with the Baptist Church, and appear established in truth generally; many of these are persons of the first respectability in town. Our meetings continue full on the Sabbath, so that we are obliged to make use of the grove for our chapel, to accommodate the people who attend. The Church now consists of between 80 and 90. They feel very anxious indeed, to have constant preaching, at least half the time, and under the existing circumstances of the Church and the state of society around, it is very important they should be so supplied. I think of these "few sheep in the wilderness," and in-treat for them. I am now endeavouring to influence the minds of the people in favour of the Sabbath schools; we have a number which will soon be in operation; some already have commenced. It is a novel thing, in this place, but I hope we shall succeed to some good advantage; the greatest obstacle will be the want of suitable books; some have no bibles and no other books suitable for small children. Many families are so poor, they think they are not able to own a bible. One man heard that I was coming to visit him, and he sent and borrowed a bible, for fear that I should find him without one. I should be glad could I get a few to distribute among some who are really needy. Pray that I may be prudent and humble, and directed in the path of duty.

Your much obliged servant and brother,
WHITMAN METCALF.

Rev. Daniel Sharp.

EXTRACT OF A LETTER FROM A FRIEND
IN CHARLESTON, S. C. JUNE 21, 1826,
TO A FRIEND IN BOSTON.

"On the first Sabbath in this month, forty-four persons were received to the communion of the Baptist Church in this city; 34 of whom were baptized that morning, and ten the first Sabbath of May. In Beaufort, too, several additions have lately been made to the Baptist Church.

OBITUARY.

DEACON THOMAS HOLME.

DIED, at Holmesburg, Penn. on Friday, May 26, 1826, Dea. THOMAS HOLME. Deacon Holme was born and brought up, on the place where he died. His parents were both members of the Baptist Church at Lower Dublin, sometimes called Pennypack. His mother was a daughter of the great Abel Morgan, who for some years served the two churches of Philadelphia and Lower Dublin. He made a profession of religion in the year 1786, and was baptized by the late Dr. Rogers, in the absence of Dr. Jones, who was then pastor of the Church. He was set a part to the office of a Deacon in the year 1806, and surely of him we may say, that he *used the office of a Deacon well, and purchased to himself thereby, a good degree and great boldness in the faith which is in Christ Jesus.* The following, among other traits in his character, are worthy of imitation.

He was a plain man. Under this epithet, is intended to imply more than mere habit or manner of living, or wearing of apparel, though in these things also, he gave a good example; but here we mean to include the virtues of integrity, temperance, and uprightness. He seems to have been incapable of any thing like deception or disguise. Candour and simplicity marked all his doings. As he was a plain man, he pursued a plain path.

He was a man of ardent piety. This indeed was evident in the whole tenor of his life. It was witnessed in his intercourse and dealings with his neighbours: in his promptitude and seriousness in reproving sin, and in his attention to family religion. It will be long remembered with what satisfaction he told a friend, that his sons, soon after they made a profession of religion, began to take a part with him in the devotions of the family. "Yes," said he, "if I am absent, family worship will be carried on." His piety appeared moreover in his manner of attending to every religious duty. If he prayed or heard, he seemed to do it with his might. It will be impossible for those who knew him to forget his seriousness and earnestness in hearing the word of life. *He seemed to eat it.* Whosoever was listless or inattentive, he was not; and the first symptoms of feeling and tenderness in the assembly, would be found in his heaving breast and weeping eye. He listened as if he would not lose a syllable. From the

same principle proceeded his punctuality in attending in the house of the Lord. He would be there in time. The people, between his house and the place of worship, a distance of about four miles, used to say on a Lord's day morning, "It is time for us to get ready, for there is Deacon Holme's carriage going by."

He was a *peace-maker*. Many difficulties between individuals he has settled, and the church has known nothing of them. He was rigid in his adherence to "The Golden Rule," given by the King of Zion in case of individual offences, If thy brother shall trespass against thee, &c. If any one came to him with a complaint, which was often the case, his first question used to be, Have you been to him, and talked the matter over with him? If the answer was in the negative, he would say with emphasis, *Go to him*; I can do nothing for you till you go to him, and converse on the subject between yourselves. If there was any business, which involved more than ordinary responsibility, Deacon Holme was sure to be employed on the Committee. On such occasions he used to say, "Well, if the church says I must go, I will do the best I can." *Blessed are the peacemakers for they shall be called the children of God.* Deacon Holme certainly bore this lineament of his Heavenly Father in a very eminent degree.

Finally, he was given to hospitality. His house and his heart were always open to receive the passing stranger, and especially the servants of God, in whose company he enjoyed great satisfaction. His piety as well as his hospitality invited them under his friendly roof. One instance of his liberality shall close this brief obituary. There was a young man by the name of William Fifefield, a total stranger to Mr. Holme until he became a member of the church which was about four years ago. He was an interesting youth, and many once thought that the Lord would have employed him in his vineyard; but an inscrutable providence has disappointed our expectations. About the commencement of the present year, William appeared evidently to be sinking, under the grasp of an inveterate pulmonary disease. Being "a stranger in a strange land," he was invited to the house of Deacon Holme, and there he found a *home indeed*. For some days it was doubtful which of the two should

first have his dismission. In the event however, the master of the house had the preference, so as to be ready to welcome his guest to a better and more enduring habitation, *an house not made with hands eternal in the heavens*. It was a most affecting, instructive, and delightful duty to visit "the chambers where these good men met their fate," for they were "privileged beyond the common walks of virtuous life." They seemed as if running a race, and although neither of them had any raptures, yet each had a steady hope, which triumphed over the fear of death, and was full of immortality! One morning the Deacon, hearing the family say something about William, thought he was dead. "Ah!" said he, "poor William is gone; well, you must give him a decent burial as if he was one of the family." The young man, however, survived his benefactor nearly two weeks, but the dying parent's request was carefully complied with by the family. Their souls are again united in the same society, and on more equal terms, where each feels, that all the good he ever did or ever received, should be ascribed to "great and sovereign grace." Their bodies rest together in perfect equality, in the ancient cemetery belonging to the church, until the mandate be given, *Gather ye my saints together unto me, those who made a covenant with me by a sacrifice*.

The church of which these persons were members, has been greatly afflicted recently, having lost ten of its number by death, within eight months, among whom was their valuable brother *Malachi Taylor*. He was a humble, modest, unassuming person, but yet active and useful in no common degree. The loss is greater, in this case, as he was but in middle age, and might have been of much service to the church for many years to come. *The Lord is righteous in all his ways, and holy in all his works*. Yet surely, we may utter the prayer of the ancient church. *Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men*.

MRS. CAROLINE SINGLETON.

Another instance of an early and happy exit, is furnished in the decease of Mrs. CAROLINE SINGLETON, who died at Robertville, S. C. on the 4th of August, 1825, in her 20th year. She was the daughter of Mr. — Lawton, the offspring of pious parents, and the descendant of progenitors eminent for piety.*

* Her grandfather, Joseph Lawton, was many years the useful and revered Deacon of the Church, at Black Swamp, Beaufort District: her maternal grandfather, Dr. George Mosse, formerly of the Euhaw Church, was long distinguished for enlightened devotion, liberality and zeal.

Her mind naturally intelligent was improved by education, to which she devoted herself with ardour and assiduity. She had been the subject of frequent religious impressions and convictions. In her 18th year, when a season of unusual excitement existed in the church, of which her parents were members,† she was deeply affected, though for sometime she concealed her feelings. She was tempted to despair, in reflecting on her previous resolutions and impressions, which had been obliterated by the vanities of youth. A grove which had been a favourite scene of solitary musing, was now resorted to for earnest prayer. One evening after being much engaged in this exercise, she returned from this retreat, to her chamber in such agony, that her involuntary exclamations called up her parents, who were apprehensive of sudden illness; but found the cause of her distress to be the burden of guilt. The tempter suggested that her day of grace was gone. Her father prayed by her, and pleaded with such fervour the merits of the Redeemer, that she felt a degree of hope: and the day following, while engaged in devotion at her usual place of retirement, she experienced full deliverance. The trees, the sky and earth, appeared to her full of God and expressive of his love. A visible change of countenance now bespoke internal peace and purified serenity; with which her temper and conduct harmonized. She felt not the extacy which some professed; but exhibited a living proof of the transforming power of grace. She delighted in religious conversation, and expatiated freely on the great things which God had done for her soul. She soon made a public profession of her faith by baptism. Not long after she was united in marriage to Mr. Charles Singleton. Her kind and gentle demeanour endeared her to him. Her domestic economy was exemplary. Her affection to her parents seemed to increase when she became herself a parent, and her visits to them were highly gratifying. In returning the fourth Sabbath of July, 1825, from an attendance on the Lord's supper, where she had been much elevated in religious affection, her child was taken very ill. After some days she removed it to her father's house, and there after constant watching and anxiety, was herself seized with fatal illness. At its commencement she felt a presentiment of death; lamented that she had not lived as much devoted to God as she ought; but expressed assurance of interest in his pardoning and redeeming love. Her malady affected her much with stupor, and occasionally with delirium; so that for some days she spoke

† The church at Black Swamp, having its seat at Robertville.

little of the exercises of her mind. But when more collected, she conversed with composure and even delight, on her approaching dissolution; attended devoutly to prayers of the ministers, (Rev. Messrs. Boyd and Brooks) who visited her, and satisfactorily answered their inquiries; adding that she longed to be gone to the precious Saviour, who she believed had suffered for her sins, and was now ready to receive her departing spirit. She consoled her husband, exhorting him to trust in God, and committing him and her son to the divine blessing. She sent special messages to her young friends and relatives, particularly to those in Beaufort, where she had finished her education, exhorting them to a serious concern for their immortal interests. She described her life as held by a single thread, and said when that broke, she would be "surrounded by angels, and Jesus in the midst." Being asked if she was willing to leave her friends, she answered yes: although she felt for them and particularly for her parents, yet she wished to depart. In this frame she continued, enjoying, as it appeared, clear manifestations of the divine presence and favour, till she expired. A number of persons who saw her in this situation, were seriously and tenderly impressed: and her triumphant death, it is believed, was not without benefit to survivors. It is remarkable that within 3 months, one of the ministers who attended her with christian sympathy, the Rev. B. B. Brooks, expired after a short illness, in the same chamber, in similar triumphs of faith and hope.

Beaufort, S. C. March 15, 1826.

ORDINATIONS, &c

ORDAINED, in Caldwell, Warren County, N. Y. Dec. 22, 1825, brother ARTEMAS ARNOLD. Introductory prayer, and sermon by Elder E. Harrington, of Kingsbury, N. York; Ordaining Prayer by Elder Wm. Grant, of Bolton, N. Y.; Charge by Elder Henry Faxton, of Schroon, N. Y.; Right hand of Fellowship, by Elder C. W. Hodges, of Chester, N. Y.; Concluding prayer by Brother Ester, of Bolton.

At Ludlow, Vermont, on Tuesday, June 13th last, Mr. Jos. Freeman was ordained as an Evangelist. Anthem by the choir; Prayer by Elder Simeon Chamberlain, of Massachusetts; Sermon by Elder Ira Persons, of Newport. N. H.

from 1st Tim. iv. 6; Ordaining Prayer by Elder Aaron Leland, of Chester; Charge by Elder J. Higbee, of Alstead, N. H.; Fellowship of the Churches by Elder R. M. Ely, of Springfield; Anthem by the choir; Prayer by Elder Hadley Proctor, of China, Me.; Benediction by the Candidate.

CHURCH CONSTITUTED.

On Thursday the 1st June last, at New-Lebanon Springs, Columbia co. N. Y. was constituted a new Baptist church. Sermon by Elder Howard Malcom, from Acts ii. 42. "They continued steadfastly in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Reading an appropriate passage of Scripture, by Elder Ira Hall, of Canaan. Presenting the Hand of Fellowship, by Elder Leland Howard, of Troy. Charge, by Elder Beach, of Pittsfield, (Mass.) Concluding Prayer, by Elder Hull, of Berlin.

The prospect for the growth and usefulness of this infant church is good. The Rev. Richmond Taggart, late of West Stockbridge, is their minister.

Laying of the Corner Stone of the New Baptist Meeting-House in New-London, N. H.

On the morning of June 28th last, the Corner Stone of a new Baptist Meeting-House, in New-London, N. H. was laid with appropriate religious services, viz.—1. Singing; 2. Prayer by Rev. J. Barnaby, of Deerfield; 3. Singing; 4. Laying of the Stone by Rev. C. O. Kimball, of Methuen, Mass.; 5. Address by Rev. C. O. Kimball; 6. Singing; 7. Benediction by Rev. Dr. Bolles, of Salem, Ms.

In the address, the speaker gave a succinct account of the rise and progress of the Church, stating that it was constituted in the year 1788, and received its first pastor, Rev. Job Seamans, in 1792—that three very interesting revivals of religion had been enjoyed by them, and their number greatly increased. The aged and beloved Elder Seamans is still living, and although quite infirm, was present, and evinced by his appearance, ardent and pleasurable feelings. His successor is the Rev. Joseph Davis, who stately breaks unto the people the bread of life. May the "glory of the latter house be greater than that of the former."

ANNUAL ACCOUNT

Of the Treasurer of the Baptist Missionary Society, of Massachusetts, May, 1826

RECEIPTS.

1825.					
May 23.	By balance on hand at settlement,	-	-	-	837,65
	By cash from Soc. and individuals, from May 25, 1825, to Oct. 6,				
	1825, as published in the numbers of the Magazine,				1208,90
Nov. 4.	of Caleb Atherton,	-	-	-	1,00
Dec.	from a friend in Haverhill,	-	-	-	5,00
	from Merrimack Fem Bible & Tract Soc. by G. F. Davis,				15,00
14.	from a friend,	-	-	-	1,00
1826.					
Jan. 7.	By dividend U. S. 6 per cent. stock,	-	-	-	4,50
Feb. 2.	from the Treas. of the Mass. Bap. Ed. Soc. being the				
	interest of Mr. Cornish's legacy, for 1825,				425,00
Mar. 23	of Rev. H. Jackson,	-	-	-	1,00
April 3.	By dividend Col. Bank,	-	-	-	24,00
	do. U. States Stock,	-	-	-	4,50
					<hr/>
					2527,55

EXPENDITURES.

1825.					
May 24.	To cash paid Mr. Barrett for Miss. labours,	-	-	-	14,11
26.	John M. Peck, Miss. do.	-	-	-	80,00
	Mr. Lefavour, Scituate, do.	-	-	-	30,00
27.	to Bapt. Church at Edgarton, to support preaching				50,00
June 16.	S. Abbott, for labours in Ohio,	-	-	-	57,00
	Asa Niles,	-	-	-	30,00
July 9.	for 2 shares Colum. Bank,	-	-	-	212,00
15.	Salisbury Church, to aid in supporting worship,	-	-	-	25,00
23.	Henry Kendall, for Miss. labours in Maine,	-	-	-	32,50
Aug. 16.	Thomas Whelpley, for the support of preaching in				
	Ashtabula, Ohio,	-	-	-	50,00
18.	John Spalding, for labours in Vermont,	-	-	-	52,50
	William Throop,	-	-	-	65,00
	John Ide,	-	-	-	60,77
Sept. 23.	W. Metcalf,	-	-	-	75,00
	Mr. Lefavour, for labours at Scituate, &c.	-	-	-	25,00
19.	Rev. Mr. West, for services in Rhode Island,	-	-	-	50,00
Oct. 6.	Rev. Jonathan Blake,	-	-	-	35,50
12.	Rev. Wm Bentley, for labours in Bristol,	-	-	-	35,20
19.	Rev. A. Judson,	-	-	-	15,00
Nov. 3.	C. S. Hale, for labours at South Berwick,	-	-	-	50,00
5.	in favour of the Carey Station,	-	-	-	71,53
8.	for loss on Eagle Bank bills,	-	-	-	3,75
16.	G. Evans, for labours at Hingham,	-	-	-	5,00
Dec. 7.	Rev. Amos Lefavor, for labours at Scituate, &c.	-	-	-	25,00
9.	Abington Church, to aid in support of worship,	-	-	-	50,00
1826.					
Jan. 7.	Eli B. Smith, for services at Chelmsford,	-	-	-	25,00
14.	Asa Averill, for services in New-York State,	-	-	-	65,00
Feb. 9.	Rev. Elisha Andrews, for Miss. labours,	-	-	-	45,87
18.	Rev. D. James, for Miss. labours in Nova Scotia,	-	-	-	58,00
22.	the President for postage,	-	-	-	1,00
24.	E. B. Smith, Chelmsford,	-	-	-	10,00
Mar. 2.	do.	-	-	-	32,00
20.	Rev. J. Blake, State of New-York,	-	-	-	2,75
April 5.	Mr. Lefavour,	-	-	-	25,00
18.	Samuel West, for labours in Rhode Island,	-	-	-	65,00
23.	To amount paid Rev. Jacob Drake, Ohio,	-	-	-	23,15
	Josiah Houghton, for labours in Maine,	-	-	-	30,00
May 15.	Jacob Hatch, for do. no.	-	-	-	60,00
					<hr/>
					1647,69
29	To balance to new account,	-	-	-	879,86
					<hr/>
					\$2527,55

E. LINCOLN, Treas.

Monies received by the Treasurer of the Salem Bible Translation and Foreign Society, since Oct. 18, 1825.

From the Bowdoinham Female Missionary Society, by M. H. Huntington,	
by Dr. Bolles, - - - - -	9,00
" Mouthy Concert of prayer at East Chelmsford, by Dr. Bolles, -	12,00
" Female Bible Translation Society of South Berwick, for the	
" Translation, by Rev. Mr. Boyd, - - - - -	7,54
" Rev. Mr. Boyd, of South Berwick, for the translations, - - -	7,68
" Stratfield Female Mite Society, by E. Turney, Secretary for For-	
eign Missions, - - - - -	25,00
" Male Primary Society in N. Rowley, by Timo. Morse, Treasurer,	11,00
" Salem Female Primary Society for 1825, - - - - -	33,63
" Mr. Wm. Marsters, of Methuen, to constitute him a life mem-	
ber of the Society, - - - - -	15,00
" Salem Male Juvenile Society, - - - - -	1,50
" Interest on Loan, - - - - -	18,00
" Primary Foreign Mission Society, by Mr. Robert Cogswell, -	100,00
" Monthly Prayer Meeting in Salem, by Dr. Bolles, - - -	20,08
" Miss C. in Danvers, - - - - -	10,00
" a young Lady, - - - - -	3,00
" a Lady in Salem, - - - - -	2,00
" a Lady in Salem, - - - - -	1,00
" Samuel Bell, by Dr. Bolles, - - - - -	6,00
	<hr/>
	\$282,43

Salem, July 18, 1826.

POETRY.

[For the Am. Bap. Mag.]

ADDRESS TO A YOUNG FRIEND.

ECCLESIASTES 12TH.

Now while youth and health attend thee,
Think on thy Creator, God ;
Then his presence shall defend thee
Should thy path with thorns be strew'd.

There are coming days of sorrow,
Years perhaps of grief and pain :
Now thou'rt gay, but ah ! tomorrow—
Earthly joys are brief and vain.

Length of days to *some* are given,
Yet old age will hasten on ;
Then if unprepared for heaven,
Pleasure is forever gone.

But beware the fond delusion,
Death may soon thy life blood chill ;
Think what horror and confusion
Will thy guilty spirit fill !

Thy gay friends, who now smile on thee,
May ere long behold thee dead ;
Soon the earth may press upon thee,
In thy dark and silent bed.

This, thy frame of dust may mingle
Shortly with its native dust,
And thy summon'd spirit, single,
Stand at God's tribunal just.

O then, now with deep confession,
Hasten to the mercy seat ;
Mourn and weep o'er thy transgression,
Cast thyself at Jesus' feet.

Then should length of days be given,
Spend them all in serving God,
Till he call thee up to heaven
Walk in wisdom's narrow road.

If an earlier removal
From this vale of tears and night
Be his will ; give thine approval,
Death will ope the gates of light.

There thy ransom'd, happy spirit,
Free from sin and fears and pain,
Bliss eternal shall inherit,
And with Christ the Saviour reign.

At the expected resurrection,
He shall raise this frame of thine,
And like his, in full perfection,
Shall thy body glorious shine.

Then renew'd the wondrous union—
Mind and body—person one—
Ne'er shall cease thy high communion
With the Father and the Son.

To Correspondents. An account of the revival at Cherryfield came too late for insertion in the present number.

THOMAS B. WAIT AND SON, BOSTON,

ARE NOW PUBLISHING A PERIODICAL WORK,

ENTITLED

American Journal of Education.

THE spirit of inquiry, which has of late years extended to every thing connected with human improvement, has been directed with peculiar earnestness to the subject of education. In our own country, the basis of whose institutions is felt to be intelligence and virtue, this topic has been regarded as one of no ordinary interest, and has excited a zeal and an activity worthy of its importance. By judicious endeavors to adapt the character of instruction to the progressive requirements of the public mind, much has been done to continue and accelerate the career of improvement. These very efforts, however, and this success, have produced the conviction that much remains to be done.

A periodical work, devoted exclusively to education, would seem likely to be of peculiar service at the present day, when an interest in this subject is so deeply and extensively felt. A minute detail of the advantages which may be expected to result from a periodical work, such as is now publishing, we think unnecessary.

A leading object of the JOURNAL is to furnish a *record of facts*, embracing whatever information the most diligent inquiry can procure, regarding the past and present state of education, in the United States, and in foreign countries. An opportunity will thus be afforded for a fair comparison of the merits of various systems of instruction. The results of actual experiment will be presented; and the causes of failure, as well as of success, may thus be satisfactorily traced, and be made to suggest valuable improvements.

The conductors of the JOURNAL will make it their constant endeavor to aid in diffusing *enlarged and liberal views of education*. Nothing, it seems to us, has had more influence in retarding the progress of improvement in the science of instruction, than narrow and partial views of what education should be expected to produce. Intellectual attainments have

been too exclusively the object of attention. It is too common a thing to consider a man well educated, if he has made a proper use of the common facilities for the acquisition of learning; though the result may have been obtained at the expense of his health, and with much neglect of that moral culture, which is the surest foundation of happiness. In many plans of education, which are in other respects excellent, the fact seems to have been overlooked that man possesses an animal, and a moral, as well as an intellectual constitution. Hence the total neglect of the requisite provisions for the developement of the corporeal system, and the confirmation and improvement of health, the only foundation of mental as well as of bodily power. The moral department of education has too commonly been restricted to an occasional word of parental approbation or reproof; or, at the best, to efforts limited by the sphere of domestic life. The natural consequence of the restrictions thus unjustly laid on education, is, that we often find, in the same individual, a learned head, but a debilitated body, and a neglected heart. Education should, we think, be regarded as the means of fitting man for the discharge of *all* his duties: it should produce vigorous and hardy bodies, trained to powerful action, and inured to privation and fatigue; hearts formed to all that is pure and noble in moral principle; and minds prepared for efficient exertion in whatever may be their department in the great business of accomplishing the purposes of human existence. Under these impressions, we shall give to *physical education* that proportion of our attention which seems due to its importance. *Moral education* we shall consider as embracing whatever tends to form the habits and stamp the character. The influence of *example*, in the sphere of daily intercourse, we regard as the most powerful instrument in the formation of moral habits. In no light do we

contemplate the progress of education with more satisfaction, than when we view it as elevating and purifying the great body of the community, and thus affording, to the attentive and reflecting parent, the pleasing assurance, that his efforts with his children at home, will not be counteracted by contaminating example abroad. Particular attention will be paid to *domestic education*, or that which emanates from parental and family influence; nor shall we neglect *personal education*, or that which consists in the voluntary formation of individual character.

The subject of *female education* is one which we deem unspeakably important. We have no hesitation in expressing our conviction that it has not yet received the consideration which it merits. Whatever concerns the culture of the female mind, extends ultimately to the formation of all minds, at that early and susceptible period, when maternal influence is forming those impressions which eventually terminate in mental and moral habits. But the theme is too full of important and interesting topics to admit of discussion in a prospectus. There is


no department of our labors, from which we anticipate a higher gratification, than our endeavors to aid the instruction of the female sex.

Our efforts are directed chiefly to *early and elementary education*, because it is, in our view, more important than that of any other period or department. At the same time, we shall not omit the higher branches of science and literature, nor the training preparatory to professional pursuits. In particular branches of instruction, we have no favorite theories to obtrude. To what is of old standing, we have no hostility arising merely from its being old. Novelty we shall always regard as an indifferent circumstance, rather than a recommendation. But explanatory, practical instruction, under whatever name it may appear, we shall be happy at all times to aid with our best exertions.

As our pages are devoted to the cause of education throughout our country, an earnest and cordial invitation is given to persons in every quarter, who take an interest in our labors, to assist us by the communication of useful and interesting matter.

CONDITIONS.

THE WORK is published monthly, on fine paper and new type. Each number contains sixty-four pages, in octavo.—Terms, *four dollars* per annum, to be paid on the delivery of the second number.

 SUBSCRIPTIONS for the above work will be received by the publishers, and also by Cummings, Hilliard & Co. Richardson & Lord, Wells & Lilly, and Harrison Gray, Boston; by G. & C. Carvill, New York; Carey & Lea, Philadelphia; Edward J. Coale, Baltimore; and Pishey Thompson, Washington; also by the agents of the Edinburgh, Quarterly, and North American Reviews; by the agents for the Missionary Herald; and by the principal booksellers in other parts of the United States.

AGENTS are respectfully requested to forward the names of their subscribers to the publishers without delay.

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Miscellaneous Articles.—Regulations of the School Committee of the city of Boston.—A manual of the system of Monitorial or Mutual Instruction.—Thoughts on the Education of Females.

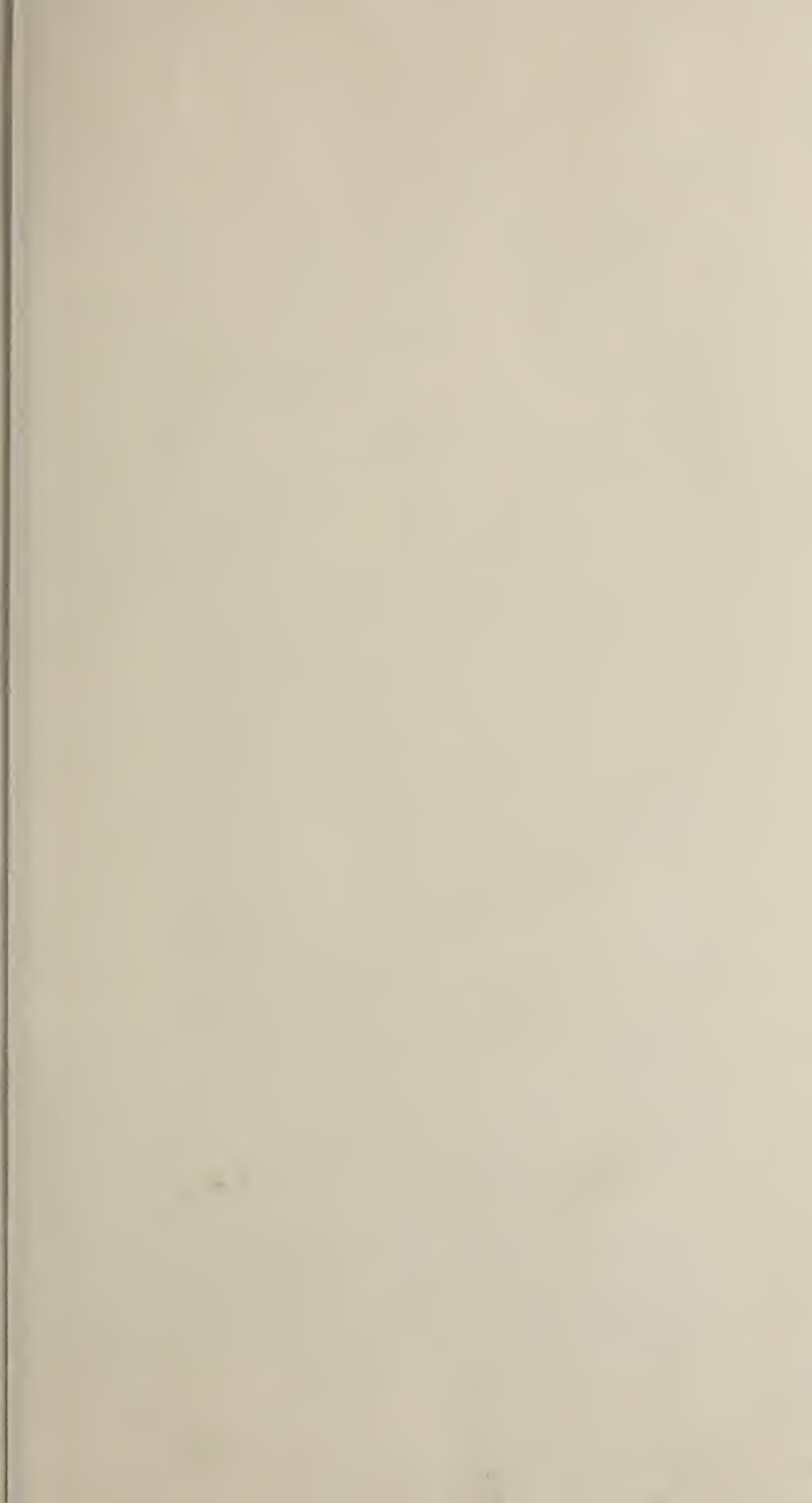
Reviews.—A Grammar of the Greek Language, &c.—Classical Literature and Public Examinations in the English Universities.

Intelligence.—Gymnastic Exercises in London.—Education in Mexico.—Prize Fund for the Latin School of Boston.—Franklin Institute, Philadelphia.—Mr. Owen's School, New Harmony, Indiana.—Noyes School, New Hamp-

shire.—Reading Book for Infants.—Increasing attention to Education.—Mr. Noah Webster's Dictionary.—Boston High School for Girls.—Education in India.

Notices.—*Works in the department of Education.*—Art of Reading, (Walker abridged.)—Sacred Extracts.—Goold's First Lines of English Grammar.—Blake's Abridgement of Blair's Lectures.—Alger's Murray's Pronouncing Introduction and Reader.—Goodrich's Outline of Bible History.

Books for Children.—Fowle's Child's Arithmetic.—Answers to Correspondents.

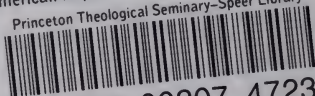


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